I am the good Shepherd.
John 10:11

The Shepherd

The good Shepherd giveth his life for the sheep.
John 10:11

"I AM THE DOOR OF THE SHEEP." John 10:7.

Volume 24 Postmaster: In Matters concerning mailing Write Pastor Josef B. Haave, Admiral, Sask. Wadena, Saskatchewan, First No. in November, 1948. No. 20

The Mercy of God

Read Rms. 11:25-36: "For God hath shut up all unto disobedience, that he might have mercy upon all."

In our order of service we are constantly reminded that "Almighty God, our heavenly Father, hath mercy upon us, and hath given His only Son to die for us, and for His sake forgiveth us all our sins." This is the basic teaching of Scripture. It is in accord with the text where Paul was moved by the Holy Spirit to write that "God hath shut up all unto disobedience that he might have mercy upon all." The glorious message of the Bible is this, that God has revealed Himself as a God of infinite mercy. The quality of God's mercy is that of His good will towards the miserable with a desire to relieve them. The divine quality of God's mercy is enhanced when an enlightened sinner realizes that as a lost and condemned creature he has nothing within his heart and life that merits God's offer of mercy and forgiveness. It is strange indeed that so many of our people are slow to learn and understand the need of abandonment of all self-righteousness. The Word of God abounds with Scripture verses of this content, such as Titus 3:5: "not by works done in righteousness, which we did ourselves but according to his mercy he saved us." 1 Peter 1:3: "blessed be the God and Father of our Lord Jesus Christ who according to his great mercy begat us again," and Eph. 2:4: "but God, being rich in mercy for his great love wherewith he loved us."

In order to get this truth across to his readers Paul depicts the sinner as "shut up" or locked up after having been accused and tried for transgression. In the preceding verses Paul has shown that both Jews and Gentiles are guilty before God. The Jews had broken the written law and the Gentiles had been disobedient to the law written in their hearts. Even so we stand guilty of having transgressed both. Thus God through His Word indicts all men that "there is no distinction, for all have sinned and fall short of the glory of God," and "there is none righteous, no, not one."

Therefore before God's judgment seat we are all found guilty and are condemned to death, for the righteous justice of God demands that the "soul that sinneth it shall die." It is only as we permit the Holy Spirit to bring us into God's courthouse through His Word and when we have heard the pronouncement of guilty that we understand that "God hath shut up all unto disobedience," and that in God's verdict we are guilty and that we have the sentence of death upon us. This would drive the awakened sinner to despair if his courthouse experience did not reveal God, the Judge, as a "Father of mercies and the God of all comfort." The awakened sinner becomes aware of his guilt before God but he learns of God's mercy to him, "in that, while we were sinners, Christ died for us." This is the heart of the gospel in that God's mercy and clemency provided salvation through Christ. In short life's journey is a reprieve wherein God moved by His loving compassion and tender mercies, seeks to declare to the remanded sinner His pardon by the gospel. God's righteous judgment demands that the sinner pleads guilty to his many sins. But God's offer of mercy, forgiveness and pardon is yours when you enter the penitent's plea . . . "God be merciful to me a sinner."

H. C. S.

From the lowest depths there is a path to the loftiest height.—Carlyle.

TOPICS OF INTEREST

MISSING THE BOAT

Read Romans 10:1-13, "For I bear witness that they have a zeal for God, but not according to knowledge."

The adage "ignorance is bliss" might be accepted with much reservation. Rather we are seeking to remove ignorance in all areas of life, and rightly so. But in spite of our so-called enlightened twentieth century there is still much ignorance to alleviate. In the text Paul sends a thunder bolt of truth as to the ignorance that has not been removed, even where there has been much gospel preaching. Perhaps there is no place where so much ignorance still prevails as in the answer to the two vital questions: How is an individual saved and when is an individual living in a saved relationship with his God. The author recalls the words of a former Canadian church official who once remarked that in his diagnosis of the spiritual insight of our people, he concluded that 90 per cent were good Roman Catholics. If his observations bespeak the spiritual light and understanding of our church audience, then Paul's inspired words: "for being ignorant of God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God," is a mantle of ignorance that challenges every believer to earnestly pray the Holy Spirit to open the "eyes of their understanding."

The heartache of Paul's inspired indictment is the fact that an individual can be zealous in the work of God, and yet be an outsider as far as receiving the gift of salvation. It seems that the most difficult truth of scripture for many an earnest soul to grasp and live out is this, that our salvation is not by works. In short this means that many an individual fails to understand God's way of saving sinners. Somehow people cling to the notion that they have to do something in order to be saved, in spite of such clear cut scripture verses as: I Eph. 2:8, "For by grace have ye been saved through faith and that not of yourselves, it is the gift of God," II Titus, 3:5, "not by works done in righteousness, which we did ourselves, but according to his mercy he saved us."

Paul agonized in that he had "great sorrow and unceasing pain in my heart," because his kinsmen failed to understand God's righteousness. He prayed that they "may be saved." Indeed it is strange that so many are in the dark. The Word of God tells us in the text that "the word is nigh thee." God has revealed unto us his way of salvation. God has revealed how He reconciles unto himself sinners. Men need only to hear and to believe what God hath revealed. The gospel story is surprisingly simple and yet it is so profound that many stumble at its message. But when the message of God's redeeming grace in Jesus Christ really comes home to sinners, it capsizes all trust in our own works as our basis of salvation. We understand that our sinful being is such that in spite of all our good works, we can never come into the presence of a Holy God. But we believe "the word of faith," that "Christ died for our sins according to the scriptures," and that "while we were yet sinners Christ died for us." When a sinner really believes this, something happens, because it is too good to be true. This message of redeeming love and forgiveness of sins, for Christ's sake, when believed, gives us the must to confess our Lord. Therefore, "with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." God would have us not ignorant of heart of the gospel that Christ died for our sins and was raised from the dead for our justification. Christ is our righteousness. Here we stand.

—A. K. H.

RELATION OF THE FAMILY ALTAR TO PREACHING EVANGELISM

By PASTOR T. W. MAAKESTAD

Too many Christians are waiting for some great, sweeping revival to do wholesale, what they are constantly neglecting to do piecemeal! When special meetings are going on, they are very zealous both in speaking with God and men; but what happens when the meetings are over? If some of that zeal could be scattered out over the weeks and months between special meetings, we would see much more fruit from our preaching evangelism! There is a very real connection between the family altar, and preaching evangelism.

Why is it that we can be very earnestly praying for a revival, while at the same time quite indifferent about our daily Christian duties? Is it not because we expect the revival to atone for our carelessness and prayerlessness? Is it not because we are loathe to take up Jesus' cross daily and to follow Him who can make us fishers of men, and expect by a later mass movement to cover up this half-heartedness of ours? I dare say than many Christians are praying for a revival because they have a bad conscience! They hope that God will step in to save their family and friends in spite of the influence they are wielding over them in daily life; and expect after the revival to continue living in the same carnal vein. While they want their families and friends saved, it is easier to pay for an evangelist than to take up warfare against one's own flesh in home and community life.

This is not intended as a brief against preaching evangelism and revivals. Far from it! But it's an attempt to suggest some reasons why our preaching evangelism is not more fruitful than it is. Dr. Halesby uses the apt image of blasting rocks, suggesting there are many willing to light the fuse, but few ready to take up the arduous task of drilling holes for the dynamite!

Let us not cease praying for revivals! But let us seek to pray in a more intelligent and sincere manner. Let us pray for those specific things which constitute a revival: That the Spirit might be permitted to manifest His mighty power in our lives and in our homes, just as happens in times of revival. What happens then? Is it not that a new and keener sensativeness to sin characterizes the Christian's life; that a new and more consuming love for the Word takes hold of him; that prayer becomes as fully a part of his daily life as breathing; that love for souls possesses him with a new passion not only in meetings, but in all his normal daily contacts; and that love for the brethren becomes warmer and more genuine! Now instead of using always that rather vague and general term "revival" how would it be if sought for some of these specific fruits which come

(Continued on Page Two)

History of the Family Altar

By DR. O. K. STORAASLI

(Continued From a Previous Issue)

3) In the Early Christian Church

While prayer played a very large part of the religious life in the home, in the early Christian Church, it is not true to say that the Word of God played such a prominent part for several reasons. First of these was that the Scriptures, when they came to be written, had to be produced laboriously by hand upon papyrus or parchment, and the cost of copies was prohibitive for families. Added to this furthermore, was the disadvantage that very few people knew how to read. Consequently, the Word that they had in their homes was largely the Word they had memorized through repeated hearing in the synagogues or churches, and that would not be so very much for the average person. The domiant emphasis in the family altar in those early years was therefore to prayer fellowship, based on the memorized Word. In fact, until the invention of printing and the advent of the Reformation, these conditions were not changed for the majority of people.

In the Roman excavations an interesting sarcophagus has been discovered, showing a scene of family worship, probably from about the year 150 A.D. On the right, four men, with rolls in their hands, are reading or singing; on the left, three women, and a girl playing the lyre. This is the oldest extra-canonical record of anything that might approximate the family altar.

Clement of Alexandria about the same time enjoins upon Christian married persons **united prayer and reading of the Scriptures as a daily morning exercise,** and very beautifully says, "The mother is the glory of her children, the wife is the glory of her husband, both are the glory of the wife, God is the glory of all together."

The church father Tertullian (c. 200), at the close of the book which he wrote to his wife, draws the following graphic pictures, which, though idealized, nevertheless, shows first-hand experience with what we call the Family Altar: "How can I paint the happiness of a marriage which the church ratifies, the oblation (communion) confirms, the benediction seals, angels announce, the Father declares valid . . . They are brother and sister, two fellow servants, one spirit and one flesh. Where there is one flesh, there is also one spirit. They pray together, fast together, instruct, exhort, and support each other. They go together to the Church of God, and to the table of the Lord. They share each other's tribulation, persecution, and revival. Neither conceals anything from the other; neither avoids, neither annoys the other. They delight to visit the sick, supply the needy, give alms without constraint, and in daily zeal lay their offerings before the altar without scruple or hindrance. They do not need to keep the sign of the cross hidden, nor to express slyly their Christian joy, nor to suppress the blessing. Psalms and hymns they sing together, and they vie with each other in singing to God. Christ rejoices when He sees and hears this. He gives them His peace. Where two are together in His Name, there is He; and where He is, there the evil one cannot come." This is a beautiful quotation, but noticeably absent in any direct reference to the use of God's Word, chiefly for the reasons set forth above.

(Continued on Page Three)

The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge, Drawer 400, Camrose, Alberta.
Business Manager: Pastor Josef B. Haave, Admiral, Saskatchewan
W.M.F. Editor: Mrs. Gilbert Hoyme, Camrose, Alberta.
Y.P.L.L. Editor, Dr. O. K. Storaasli, Saskatoon, Saskatchewan.
Published: 5th and 20th of the month.
Subscription: $1.00 a year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

DEADLINES:
First Issue, the 20th of preceding month.
Second Issue, the 6th of each month.

Authorized as second class mail, Post Office, Department, Ottawa.

Printed by
THE WADENA NEWS
Wadena, Saskatchewan.

LUTHERAN WORLD ACTION

Donations to this worthy endeavor have lagged this year while brethren across the seas face the stark reality of a bitter winter ahead. We need constantly to be reminded of the great work of Lutheran World Action. Men and women with facts gathered from actual contact with the needs coupled with a wide perspective, makes LWA and its working organization better able to cope with the situation than any individual, or group of individuals could do it. The best way to give aid is through Lutheran World Action whether that is to reach our sorely tried brethren in central Europe or when we think of the rehabilitation of Norway from the south to the blackened ruins of Finnmark. Lutheran World Action leaders know the "whole" situation, and give aid in accordance with the need. Speaking only of Norway we should like to quote a statement by Dr. Aasgaard: "Every congregation that really wants to support the rehabilitation of Norway in Finnmark and other parts of the northland should give its wholehearted support to Lutheran World Action."

This applies, not only to Norway, but to the entire picture of Lutheran World Action endeavor.

Much has been done in Canada District, but much more needs to be done. May God help us to see that Love's working arm through the Church reaches to all in need.

Dr. Ruth Wick, assistant executive secretary of the Student Service Commission of the National Lutheran Council, speaking at Camrose Lutheran College, and the Canadian Lutheran Bible Institute stressed the fact that gifts given through Lutheran World Action to the needy ones of Europe were received with special gratitude in that these gifts came through the church. "The Church has not forgotten us" was the great note in their thankfulness for the gifts they received. Her messages gave a fresh insight into the gigantic and blessed work of Lutheran World Action.

District News

An interesting "Children's Page" is a part of the Moose Jaw parish paper.

* * *

The Sunday School teachers of the Admiral parish will study the course outlined by the Board of Parish Education and this will constitute one more credit toward a permanent teacher's certificate. Bible study is held in conjunction with this teacher's train class.

* * *

The Sunday School teachers of the Bawlf and Camrose parishes meet for joint Sunday School teacher's meetings. This makes the classes more interesting with this large group of teachers in attendance.

* * *

Bethany Sunset Home, Camrose

It is a joy to see the new Sunset Home in Camrose becoming a reality. On the borderline of the usual time of "freeze-up" the cement for the large foundation was to be poured. There was trepidation in the hearts of the members of the Board of Charities, but an unusually favorable spell of weather prevailed. The foundation is sound, and the first floor is laid. Soon the superstructure will be reared and enclosed so that work will be possible all winter. How good God is! How helpless is man without His favor and blessing! Your prayers of thanksgiving should arise to God for His great mercy.

* * *

Camrose Circuit convention will be held, God willing, November 19-21 in Bethlehem congregation, Pastor R. O. Olson's parish, opening session Friday 2.30 p.m. Theme: "What the Church Needs Today." Text: I Cor. 1:18-31. Guest speaker, Dr. O. K. Storaasli and other speakers from Circuit. The church will be dedicated at this meeting.

—E. F. Marken, president,
Oscar Jasman, Secretary.

* * *

From August 1 to September 19, Mr. Howie Olson was in charge of the work in the Parkside parish. He is now a student at the Seminary in Saskatoon.

* * *

The two first weeks of August were spent by Evangelist Fenstad and his wife vacationing in southern Saskatchewan, Montana, North Dakota and Minnesota.

* * *

Shell Lake congregation has a new church building. The cost of this building is about $3,500. Two years ago the old church was sold for $800. Through the united efforts of the Ladies' Aid and the gifts by members and others, the church as it now stands, is debt free. Most of the labor was donated. Mr. L. Loset was the head carpenter, and the chimney was built by Mr. P. Nielsen.

* * *

The Admiral parish has increased its pastor's salary by $360.00 per annum. Pastor J. B. Haave serves the parish.

* * *

Pastor H. Arnholt Strand was installed in the Kyle parish by Pastor Jacob Stolee, acting District president, on September 26th. The parish has been vacant since Pastor H. F. Johnson moved to LeRoy. Student T. Nilson served the parish last summer.

* * *

The Trinity Luther League of Torquay presented a program at Ambrose, N.D., on October 3rd in the evening. Joel Salte, president of the League, was in charge of the meeting. Papers were given by Lorne Vinge, Elane Tenold, and Los Shelstad on the theme. "My Church and Other Protestants." There were also several musical numbers; a solo by Glen Johnson; a duet by Arnold and Nina Knutson, and the boys' quartet; Annelise Pederson played a piano solo from Shubert. After the program the Boy Scouts served ice cream with cake and coffee. We felt that we had had a fine evening. We hope many received a blessing through this service.

—J. Precht.

* * *

Cornerstone Laying at Bethany Parkbeg

Sunday afternoon, September 19, was a very eventful day in the life of Bethany Lutheran congregation Parkbeg, Saskatchewan, which at that time, laid the cornerstone of their new church. For more than twenty years they have been looking forward to this day. A large group of people gathered for this festive occasion on a perfect autumn day. After singing a few stanzas of "Thee, God, We Praise," and "Built on the Rock," Thomas Nilson read Psalms 87 and 12 and Louis Kinneberg read Matt. 16:13-19 and Eph. 2:19-22. Then Pastor A. L. S. Mathre enumerated the things included in the cornerstone and took charge of the cornerstone laying. The hymn, "Rock Of Ages," was then sung after which Thomas Nilson brought a very challenging and timely message.

May God bless the members of Bethany Lutheran Church as they bring the work to completion!

* * *

Fall Song Service

A varied program of vocal and instrumental selections was presented on Sunday evening, September 26, at Central Lutheran Church, Moose Jaw, by the senior choir of Central Lutheran under the direction of Mrs. A. L. S. Mathre with Mrs. A. Anderson at the organ. Several anthems were rendered by the choir, two numbers by the ladies' chorus, a soprano solo by Mrs. Pearl Brown, a vocal selection by the ladies' quartette, a cornet solo by Miss Esther Skonnord who also opened with scripture reading and prayer and a meditation by Pastor A. L. S. Mathre who used as his theme, "The Turning Point."

* * *

Confirmation service was conducted September 5th at Amisk Lutheran Church, Amisk, Alberta. Dr. H. T. Egedahl officiated. Those who confessed their faith in the Triune God were Joan Olive Froland, Arnhild Thordis Pederson, Gunnar Theodore Pederson, and Marian Gail Violet Johnson.

September 12th, Dr. H. T. Egedahl conducted Communion service in Amisk Church. Twenty-one communicants knelt before the altar.

On September 19th, Dr. H. T. Egedahl held his farewell sermon in Provost Lutheran Church at 11 a.m. and in Our Saviour Lutheran Church at 2 p.m., and on the same week, September 22nd, the family moved to Sedgewick, Alberta.

* * *

Sunday, October 10th, was "Homecoming Day" at Central Lutheran, Moose Jaw. At this service the fall thank offering was lifted. This will be used for the parsonage fund to lift the indebtedness.

* * *

At the special "Reformation Offering" Sunday, October 31st, the children of the congregation brought "Dime Folders" for Sunday School through Mail and Radio.

* * *

Special Services

The South Saskatchewan Innermission Society sponsored evangelistic services in Moose Jaw Circuit, beginning October 15th, with Evangelist Arnold Maakestad, Ratcliffe, Iowa, as guest speaker. He spoke at Moose Jaw circuit convention Grande Valley, M. Steistol, pastor, October 19 and 20. He also spoke at the Innermission annual meeting held in Immanuel congregation, A. Solheim, pastor.

Lars Salte,
Steinar Knutson.

* * *

The Canadian Lutheran Bible Institute held its opening service Monday evening, October 25th, with Pastor Sterling Johnson, guest speaker. Greetings were brought by Pastor K. C. Grundahl, pastor of Camrose Lutheran, and Professor George Moi, principal of Camrose Lutheran College. The teachers of the fall term are Pastor Otto Eklund (Aug), Pastor M. Jorgenson (U.E.L.C.) and Pastor A. M. Vinge (E.L.C.).

* * *

Pastor K. C. Grundahl, chairman of the District Board of Trustees gave the address at the opening service for the Saskatchewan Lutheran Bible Institute on October 6th, at 8 p.m.

OPENING SERVICE AT S.L.B.I.

October 6, 1948, marked the beginning of another school year at S.L.B.I. About 112 students were registered by the time of the opening service that evening. Many visitors—former students and friends—joined with the students and staff to fill the chapel and hallway to capacity.

Pastor Grundahl of Camrose, Alberta, was guest speaker at our opening service. He used as his theme "Temples of God under construction." He pointed out that students at a Christian School are under God's construction. They must build firmly on the foundation which is Christ. In order that they might be temples of God, they must give Him the key to every room in their lives—there can be no reserved rooms for self. In this temple is a sky-light through which they can look to God and draw from Him strength and power for a victorious life. Pastor Grundahl gave the challenge that care must be taken regarding the doors, for in God's temple there is no place for a back door through which things, which would not pass the test of Jesus, are taken in.

We thank God for the splendid young people He has given us again this year. The total number registered at this time is 116. It is our earnest prayer (and we ask you to join us in it) that every one of our group may permit God, the Foreman of the Construction Company, to make of each one Temples of God. C. A. H.

Relation of the Family Altar

(Continued From Page One)

with a genuine revival. After all, a "revival" means that the waning spiritual life in the church is renewed and strengthened and becomes active. That is what we need, and that is what we should earnestly seek, beginning today. Let us not then wait until the preaching evangelist comes, nor even wait until we hear that he is coming. Let us begin today asking God to revive us, and our homes! Fathers, we are the priests in our own homes! Do we want a revival there? Has this become evident to our family by the way we conduct our family altars?

Or, could it be that some of you do not have a family altar in your home? Could it be that you find no time in the day in which you seek to gather your family about the Word of God and prayer? Alas, this must never be true of any Christian home! What do you suppose your children think of you when they hear you speak about your desire to see a revival, if they never hear you pray in your own home! If they seldom see you read your Bible, never hear that you acknowledge your sins, daily note a laxness in your warfare against sin in your life and home, do you really think they believe what you say, that you want a revival? And do you thing God is convinced that you want one?

Christian friend, if you have never had a family altar before in your home, begin this evening, or tomorrow morning. Make a clean declaration to your household as Joshua did: **"As for me and my house, we will serve the Lord."** Seek God for grace to strive toward the attainment of that desire and resolution both by prayers, words and example. Then, do not be surprised if next time an evangelist visits your community, someone near to you may be seen to be deeply moved by his preaching.

We realize that men, to serve the

Lord as Lutheran pastors, must be trained and must know the wisdom of God, but little will it help if the stress is only upon intellectual attainments, when analytical minds and the regenerating, inspiring and moving power of the Holy Spirit is absent.—**Aasgaard.**

Jeg er den gode Hyrde.
Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit liv til for faarene.
Joh. 10:11

Wadena, Saskatchewan, Første No. i November, 1948.

Family Altar

(Continued From Page One)

In the fourth and fifth century people had access to copies of the Scriptures in churches, and were urged to study them carefully. But since many could not read, and hardly anyone could afford to have personal copies of even segments of the New Testament, the Scripture treasury for the indivual was largely in his memory. Those who were disposed to read or meditate could retire to the rooms in the galleries of the church, devoted to this use, and there they were provided with copies of the Scriptures. But this would be a rather inconvenient way of conducting the family altar, would it not?

Gradually there came into the mind of the Church the idea that there was a definite distinction between the clergy and the laity, and more and more after Gregory the Great, the clerical office became exalted, and participation by the laity forbidden. Not infrequently the Bible and the fathers, too, were completely neglected, and passages were cited from Aristotle in support of dogmas, as if he were an infallible oracle. This reminds us of a good deal of the modernism of our day, where the Scriptural authority is relegated to a second place.

In 1229 the Synod of Toulouse dealt definitely with the problem of laymen possessing and using the Scriptures. The Waldenses and Cathari had made much use of the Bible, and exhorted others to do so also. However, this Synod forbade the laity to possess the Scriptures, except the Psalter and such portions as are contained in the breviary, and especially denounced all translations. While this was a local synod, this attitude became quite general through the medieval church, and was the attitude at the time of the Reformation.

5) The Reformation Period

With the new interest in intellectual research, occasioned by the discovery and development of printing, there also very naturally came a new interest in the study and the use of the Bible. Subsequent to Luther's posting of the 95 Thesus on the door of the church in Wittenberg, there came a new interest in the Bible, both for public services and for private devotion. Here is the birth of the modern family altar.

All protestants united in the two fundamental principles of justification by faith alone, and of the exclusive authority of the Bible as the rule of faith and conduct. The Reformers, in maintaining that authority rested not in the Church but in the Bible, exercised the right of private judgment, and this is the basis for the family altar, as well as the foundation of intellectual liberty and freedom of thought and inquiry which has been a part of our modern life ever since. This principle meant a discarding of the hierarchical idea, and a restoring to the body of the church as such the authority that had been prompted by the clerics. It was government by the laity, in distinction from government by the priestly class. Luther wrote in his "Address to the Nobles:" "Man's invention has discovered that the pope ,the bishops, the priests, and the monks, are called the spiritual or ecclesiastical state; and that the princes, nobles, citiens, and peasants are called the secular state or laity. A fine story, forsooth; but let no man be terrified by such fictions. All Christians belong to spiritual state; nor is there any other difference between them than that of the functions which they discharge. We have all one baptism, one faith; and it is this alone which makes the spiritual man or the Christian nation."

So as Luther went about and wrote the Small and Larger Catechism, it was particularly for the purpose of teaching the families the saving truth of salvation.

Luther was aware of the crass pag anism that existed in many homes, even though the members professed to be Christians, and the Catechism, Hymn book and the translation of the Bible were aimed to make the homes Christian. While technically an outlaw in the Wartburg Castle, Luther set to work translating the Bible, and his translation was so thorough and complete that no better German version has appeared to the present day. It was Luther who gave the Bible to the people, and in such a good and interesting translation, that people were eager to read it.

So here we have the foundation of the modern family altar. First the invention of printing, and a cheaper paper; secondly, the doctrine of the right of private judgment, and thirdly, Luther's masterful translation of the Scriptures into the vernacular.

Luther also in his preaching and writings exhorted the people who were truly Christian to use the Word of God and to pray in their homes. His Catechism even had a series of prayers that were to be used by the head of the house and to be taught to the family. He drew up a series of home devotional texts, for the guidance of the head of the homes to use in conducting family devotions. He urged the people to sing the Reformation hymns in the family, and wrote several solely for that purpose. He wanted the Word of God to be kept alive in the homes.

However, in the post-Reformation years, the church gradually more and more became lost in orthodoxy, which especially tended towards formalism and objective Christianity. The personal element was lost in worship, the evangelical zeal that had been kindled by the Reformation began to ebb, as a result the homes lost their vitality for the Gospel. The homes suffered, for the personal message from God to them through the Word was lost.

6) Revial Through Pietism

So as a result, to the masses the Bible had again come to be a closed book. Catechization was discontinued almost entirely, or made merely memory work. Even preaching was more often secular than Biblical. One of the first men to actively engage in counteracting this dangerous situation was Philip Jacob Spener, who is known as the father of the Pietistic movement. He preached very Biblical sermons, and expected results in the lives of the listeners, and was not disappointed. He made catechetical teaching a part of the service before the preaching, and had adults as well as children take part. It became the custom, through his urging, to bring Bibles to church that his excellent explanations might be closely followed; and with this interest once aroused, the reading of the Scripture in the home and the worship together of the assembled family became more the custom than ever before. He restored public confirmation, and organized Bible study groups in various houses on Sunday afternoon to make the Bible more alive. This was basic for successful family devotions in the homes, as these were a very unlettered people. He said that it was necessary to make the study of the Scripture a household duty, and this he thought, could be done, if enough help were given to the people. His whole emphasis is seen very clearly in his own habits in his home. His life consisted of two words: Work and Prayer. Every important business was begun by calling upon God. He rose while it was yet dark to accomplish that for which he needed no light; he prayed alone, then he assembled his entire household to morning prayers.

Spener's successor was August Hermann Francke, who also believed in a living and expressive Christianity. Francke suffered from the opposition that had been mounting against Spener, and was persecuted. Since this was the case, Francke ordered copies of Johann Arndt's "True Christianity," and gave away to people he thought might be interested. He personally arranged for the printing and distributing of over two million Bibles, and a million New Testaments, in order that the people might have the Bible in their homes for devotions.

Francke was accustomed to catechise his family at the table, and would often during the course of a meal have a lesson in Bible study, as someone asked a question about a particular verse of Scripture. These two men, Spener and Francke, with the obvious exception of Dr. Martin Luther, have done more for the promotion and practise of the family altar than any other men.

Since the age of ietism, the Church has gone through the period of deism and rationalism, and these movements have left their destructive mark also on the family use of God's Word. The 19th century after-effect of rationalism was negative, destructive criticism of the Bible and the assault on doctrine of inspiration, which left in its wake many confused, doubting souls, who thought of the Bible only as a source book for Old Testament myths, and for Christian ethics. However this Liberalism which in the 20th century, took the form of modernism, has apparently lost its popularity, and two devastating wars have compelled serious thinking people to search for some solid foundation. Thank God, millions have found anew, the source of security in God's unchangeable Word. Today there is a real revival of interest, historically speaking, in the use of God's Word in the home. This is more apparent in Europe than in the United States or Canada, according to European testimony. Broken peoples have re-discovered the eternal truths, and the needed message of the Gospel, and have been led throught the Word of God to the fountain of waters.

Revival of spiritual life has always been accompanied in history with a revived interest in the use of God's Word in the home. We can expect no outstanding spiritual awakening in our church unless people will be very diligent in the use of God's Word, and in the gift of prayer. The home should be the place where these God-given gifts are developed and used, so that the public worship will be made more meaningful. Luther saw what had to be done, and the laity in general were enriched and educated spiritually. Spener and Francke saw it, too. Jonathan Edwards and John Wesley saw that, and worked towards that end. Thank God, many people in our church now see it, too, and if we work together in the promotion and the use of the family altar, there will be a new spiritual enthusiasm surging through our church. For it is surely true, as has been said, "The family altar would alter many a family."

PASTOR NILS A. BJELDE

Pastor Bjelde var fødd den 27de november 1869 i Auland sogn, Norge. Kom som prest til Herbert, Saskatche- [illegible] Tilykke med dagen!

—E. E. Gordon.

I Brennpunktet

Løvfall

Jeg undres on noen har vært fullt forberedt paa høstens komme noen gang? Kanskje like saa lite som vi er forberedt for slutten paa noen ting i livet. Juli og august gaar forbi i tilsynelatende endløshet, september vitende holter til bulter plasser. falle, først dovent og ensomt, men saa fortere og fortere som vinden tiltar i styrke og forandringens gjenvordigheter kommer over jorden. Det uundgaaelige orden og logikk er i dem som de ligger paa sine tilsynelatende hulter til bulter plasser.

Thoreau viste hva livets hvisken og skjelven sier til oss som vandrer gjennom høstens verden: "Det er behagelig aa gaa over sengene av disse friske, skjelvende løv. Hvor vakkert de gaar til sine grave! Hvor ensomt de legger seg ned og blir til muld!—malt av tusener nuanser, og rede til aa lage senger for oss levende vesener. Saa tropper de til sine siste hvilesteder, let og friskt. De tar ikke med seg noe ugress, men gladelig hopper de over jorden, velger seg ut en flekk, tar en tomt, forlanger ikke noe staalgjerde, hviskende gjennom skogen om det—somme velger en plett hvor menneskelegemer smuldrer under toroen og møter dem paa halv-vegen. Hvor mange skjelver før de hviler stille i sine graver! De som steg saa høyt tilværs, hvor tilfredse de kommer igjen til støvet, og blir lagt lavt, resignert til aa ligge aa forgaa ved foten av et tre, og skape næring til nye generasjoner av sitt eget slag, saa vel som aa stige høyt til himmels. De lærer oss aa dø.

Naar løvet faller er hele jorden en kirkegaard, behagelig aa gaa paa. Jeg elsker aa vandre og muse over dem i sine graver. Her er ingen løgner eller forfengelige gravsteiner. Hva betyr det at du ikke eier noen grav i blant de berømte? Din plass er god nok et sted hvorsomhelst i denne veldige kirkegaard, som har vært vigslet fra urgammel tid. Du trenger ikke aa gaa paa en auksjon for aa faa en plass. Der er rom nok her. Blomstene skal blomstre og fuglene synge over dine ben. Skogsmannen og jegeren skal være klokkere, og barna skal trakke paa kantene saa mye som de vil."

Dette er elegiens og sorgens saaesong Visseleg, der er plan og kunnskap og mening aar etter aar, i løvets fall fra døende tre. Atter ser vi det store paradoks om livet og tiden: Aa leve vel og stort—vaar vandring gjennom verden maa være en gjentatt opplevelse av døden. Vi dør som løvet dør, til barndommens umodenhet for aa fødes paanytt for modenhetens ansvar. Vi dør til selviskhet for aa leve for andre. Vi dør til anklage mot livet fordi det ikke ga oss alt vi krevet for en glad mottakelse av dets haarde disiplin gjennom sorg. Vi dør til synd for aa leve for Gud. Vi dør til verdens larm for aa leve for evig hetens hvisken.

—H. A. S.

HAN BLE KURERT

Otto Funcke forteller følgende i en av sine bøker: — Engang kom en mann til mig med en hel del sladder om en fraværende. Mens han snakket satt jeg og skrev ned. Da han var ferdig, ba jeg ham sette navnet sitt under det jeg hadde tegnet ned. "Hvorfor det?" spurte han med en uskyldig mine. "Jo, fordi det gjelder en manns gode navn og rykte, og vedkommende er ikke tilstede og kan saaledes ikke staa ansvarlig for det De har sagt. Ansikt til ansikt med mannen skal De gjøre regnskap for Deres ord." — Mannen tok straks tilbake alt han hadde sagt.

WOMEN'S MISSIONARY FEDERATION

MRS. GILBERT HOYME, Editor, Camrose, Alberta

Deadline for material to WMF Editor the 15th of each preceding month.

BOX WORK

"Oh yes! We enjoy Christmas here," was the enthusiastic reply received as I interviewed the Old Folks in an endeavour to discover their anticipation of Christmas at Bethany Sunset Home, Bawlf, Alberta.

To continue, in the words of some of the women there, "The tree is decorated a week early. We enjoy to sit and look at the tree with its many colored lights. All the gifts sent to the Home and all the personal and private gifts are put under the tree and opened after our Christmas Eve service conducted by the pastor."

"You should have seen it last year! It was wonderful to see how the Ladies' Aids from all over remembered us — and the L.D.R.'s too. The boxes started coming early in December. By Christmas time so much lovely baking had been sent that the staff did not find it necessary to bake many "extras" which is a great help at such a busy season."

"There was fruit, cookies, candy, groceries, money to buy ice cream and fresh frozen desserts, and so many useful gifts for us all — slippers aprons, stationery, handkerchiefs, etc. We could hardly find place for it all in our rooms. One ex-fisherman with his arms loaded, thought he had made a very 'good catch.' Merriment was added to the scene when one man received a parcel containing lady's bedroom slippers, and insisted on making use of them."

"The idea of marking parcels 'for men' and 'for women' works very well."

That, friends, is the part of "Box Work" that you shared in last year. Would you like to do the same this year? I can assure you it is much appreciated.

Was it not interesting to see in The Shepherd the picture of the proposed new Home in Camrose. And then the account of the sod-turning service to prove that the site was dedicated; the signal for action given, and the work on the project begun immediately. We thank God for the opportunity to share with our gifts in this progressive venture of the Church. Our W.M.F. locals can continue to help in many ways. Have you been thinking it over? Could your local increase its help to the Department of Charities?

There is the possibility, that if plans continue on schedule, this may be the last Christmas celebrated in the present building. Let us help to make it a truly blessed Christmas for the Old Folks. May our thoughts be with Sister Marie Wieks, now enjoying a needed rest and furlough with friends south of the border.

This is just a glimpse of what joy Box Work brings at Christmas time. Remember that it also brings joy the other eleven months of the year.

—Mrs. Morris Leiren, Charities Secretary, Canada District, W.M.F.

Canada District Workers' Conference

The Canada District W.M.F. board met for a workers' conference in Zion Lutheran Church, Saskatoon, October 7 and 8. The president, Mrs. Josef Haave, presided.

Pastor Johnson opened the sessions with a short but gripping Bible study from Phil. : 1-15. The key note, humility, was stressed; how Jesus took upon Himself the form of a servant. The character traits of a Christian as clearly set forth in the inspired words of Paul were noted to include obedience in working out the will of God in the midst of a crooked and perverse nation among whom the Christians must shine as lights in the world.

A greeting was read from Mrs. R. O. Storvick, national president, referring us to Eph. 6:10 and II Tim. 1:7. We are pleased to hear that she plans to be with us at our District convention next June in Camrose.

The Circuit presidents and department secretaries present gave interesting and helpful reports. Radio broadcasts and the financing of same were fully discussed, as well as the advisability of having a promotion secretary in each local for publicity purposes.

Questions were brought up as to the feasibility of attempting to work the departments of the W.C.T.U. when there are so many departments in our Church that demand our attention and time.

It was urged that all locals give as much time as possible to the national organization and do all we can to fight the liquor traffic.

Recognizing the need for greater spiritual development of our children, the needs of the Sunday School were briefly discussed, and it **was urged that mothers take an active part in Sunday School whenever possible.**

Mrs. Haave was commended by the board for her fine monthly letters sent to the W.M.F. locals. In one year the number of letters sent out monthly increased from 192 to 270.

Mrs. Ledene, president of Camrose Circuit, was absent due to illness. It saddened us to learn she has been stricken with polio. She and her family were remembered in prayer that God in His mercy will heal and bless.

The historian, Mrs. Arnold Hagen, gave a report, and a message for all locals will appear shortly in this page.

The theme chosen for the Circuit spring conventions is the same as that used at the general convention in Minneapolis, namely: "Is there any word from the Lord?"

At the last session on Friday afternoon plans were laid for the district convention to be held in Camrose next June. Theme will be "Righteousness exalteth a nation." Further details and the exact dates will be published later.

All the sessions opened with devotion and closed with prayer. Those present were: Mrs. Josef Haave, Admiral, Sask.; Mrs. Horace Johnson, Torquay, Sask.; Mrs. S. Bue, Macoun, Sask.; Mrs. O. Likness, Irma, Alta.; Mrs. N. H. Bjorndahl, Watrous, Sask.; Mrs. O. K. Storaasli, Saskatoon; Mrs. M. J. Fonstad; Mrs. R J. Muri, Halllonquist, Sask.; Mrs. E. J. Anderson, Mrs. Arnold Hagen, Mrs. L. Brown, all of Saskatoon; Mrs. G. J. O. Hoyme, Camrose.

It was agreed by those who attended that the conference was well worth the effort and time spent to be present. We were renewed in spirit and inspired to believe that the W.M.F. can become a mighty force in furthering the work of the Kingdom both in Canada and elsewhere.

The recommendations submitted follow this report. Will each local read them carefully and endeavor to put the suggestions into practise. Our aim is improvement and greater blessing in the work.

Workers' Conference Recommendations

1. That we encourage offerings rather than collections at our local W.M.F. meetings, to be taken before lunch.

2. That we encourage the use of the name, W.M.F., instead of the old name, Ladies' Aid.

3. That we encourage tithing and refer each W.M.F. member to the blessings promised in Mal. 3:10.

4. That we endeavor to have eight broadcasts over the various stations in Alberta and Saskatchewan.

5. That the promotion secretary in every local canvass each member for yearly subscriptions to the News Bulletin, and the Shepherd; that she be responsible for all publicity of her local, such as sending in news items to the Shepherd, the Parish Bulletin, and the local newspapers.

6. That the department and division secretaries promote their respective branches of W.M.F. work through the Shepherd.

7. That the W.M.F. locals also use the articles in the Shepherd for program material.

8. That each member be encouraged to make use of her daily Bible reading list.

9. That each local be invited to contribute to the Clarissa Normann Memorial Fund.

10. That our W.M.F. societies support and contribute to the appeals sponsored by our church; such as the United Mission Advance, Lutheran World Action, and the coming Educational Appeal for 1949.

11. That all correspondence directed to the locals is worthy of a reply.

12. That the nominating committee for the district convention be composed of the vice-presidents of the circuits or an alternative, chosen from the circuit executive.

13. That each local send its two delegates to the district convention in Camrose, one delegate being the local president or a member of the executive.

CHRISTIAN EDUCATION

Christian Education begins in the home with the young child. Proverbs 22:6 points this out clearly: "Train the child in the way he shall go, and when he is old he will not depart from it."

A very young child can be taught to fold his hands and lisp prayers. An opportune time to begin teaching and leadng the little one in the Christian way of life. But, parents, if you are to direct your child along this path, you, yourself, must know what it means to be a Christian.

"Ye parents, hear what Jesus taught,
When little ones to Him were brought.
Forbid them not; but heed by plea,
And suffer them to come to me.

Obey your Lord, and let His truth
Be taught your children in their youth
That they in church and school may dwell
And learn their Savior's praise to tell.

For if you love them as you ought,
To Christ your children will be brought.
If thus you place them in His care,
You and your household well shall fare."

The spiritual development of a child is a slow process. It should keep pace with his physical and intellectual growth. Therefore, Chrstian education must begin in infancy.

As soon as possible, take your child to Sunday School. There he will learn the Christian way of life. However. the Sunday School cannot take the place of the home or substitute for father and mother. Teachers are only valuable assistants to foster spiritual developemnt.

During adolesence the child studies for confirmation. The hours spent at home and with the pastor over these lessons nourish his spiritual life, so it flourishes.

All too soon, it is time to enter high school. Where do you send that child? There are the Church schools where your child will daily be under the influence of Christian teachers and students. There he is taught that the world does not and cannot function properly without God. The graduates of our Church schools, who have heeded the teachings there, are especially qualified to serve the church in their home community.

May I repeat, Christian education must begin in the home; continue there and in the Church with thoroughness and devotion during childhood and youth; be completed and crowned in the Christian college.

—Mrs. Martin Knudson, Education Secretary, Saskatoon Circuit.

General Allocation Meeting and Stewardship Conference

On September 1, the Board of trustees of the Church, the District Presidents and the District stewardship secretaries together with the stewardship secretary and treasurer of the church met to allocate to the nine districts the budget of $1,800,000.00 voted by the church. This is the first in a series of steps in the allocation of the budget, which will reach the congregations through the nine district and 10 circuit allocation meetings. The district conferences are being held in September, and the circuit conferences will follow in October and November.

The conference program was opened with a hymn-sing and devotional meditation by Dr. L. A. Pierson. Two addresses on the general theme, "What Does the Bible Teach About Stewardship," were delivered; Dr. S. A. Gerge spoke on "The Stewardship of Life," and President Mars A. Dale spoke on "The Stewardship of Giving." I Chronicles 29-11, called "The Doxoxlogy of Stewardship" was the text used. Both men brought out in an excellent and inspiring manner the all-inclusiveness of stewardship, as well as our accountability to God for our stewardship of life and possessions. An all-inclusive stewardship is clearly taught in the Bible. Tithing also came in for consideration in the discussion which followed.

In alocating the budget to the nine districts a plan was adopted to distribute the increase in the voted budget according to membership, with some modifications. The nine districts were then allocated the following sums:

Eastern	$450,000.00
Northern Minnesota	200,000.00
Southern Minnesota	426,000.00
Iowa	207,000.00
South Dakota	172,000.00
North Dakota	200,000.00
Rocky Mountain	43,000.00
Pacific	79,000.00
Canada	23,000.00

Following the allocation a discussion of stewardship problems took place. The current ingathering came in for serious consideration. A serious problem confronts the activities of the Church, Education, Home and Foreign Mission, Charities and Pensions. The present budget of $1,300,000.00 was adopted in 1946. No convention sitting two years ago could be expected to forsee accurately what would be needed now. While cost of living increases are given to workers in every field of life, the Church workers should not be forgotten. The Church did not forget them last year as is shown by a total contribution of $1,608,954.90, or 124 per cent of the budget. But 1948 will require even a larger sum to meet the needs of al five departments. Therefore the conference unanimously adopted the following resolution:

"Motion made and seconded that this group go on record as recommending to the church that in view of increased cost of operating in all departments, 140 per cent of the 1948 budget, or $1,800,000.00 should be raised."

Even this amount would be only $211,045.10 or 13 per cent more than was raised last year. Surely this is a reasonable and necessary request in comparing the cost of living with that of a year ago. Salaries of loyal servants of the Lord in all branches should receive at least such a modest increase in view of present day needs.

—Secretary of the meeting.